

SVETASVATARA UPANISHAD



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Chapter 1 - Verse 1

हरिः ॐ ॥ ब्रह्मवादिनो वदन्ति ।

किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क च सम्प्र
अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥ १ ॥

Harih om brahmavadino vadanti ।

kimkaranam brahma kutah smajata jivamah kena kva ca sampratisthah ।
adhisthitah kena sukhetaresu vartamahe brahmavido vyavastham ॥ 1 ॥

Students of Brahman (i.e. the Vedas) discuss (among themselves) : What is the cause? (is it) Brahman? whence are we born? Why do we live? Where is our final rest? Under whose orders are we, who know the Brahman, subjected to the law of happiness and misery? [Chapter 1 – Verse 1]

Chapter 1 - Verse 2

कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्या ।
संयोग एषां नत्वात्मभावा-दात्माप्यनीशः सुखदुःखहेतोः ॥ २ ॥

kalah svabhavo niyatir yadrccha bhutani yonih puruseti cintyam ।

samyoga esam na tv atmabhavad atma hy anisah sukhadukkhahetoh ॥ 2 ॥

Time, nature, law, chance, matter, energy, intelligence - neither these, nor a combination of these, can bear examination because of their own birth, identity and the existence of the self. The self also is not a free agent, being under the sway of happiness and misery. [Chapter 1 – Verse 2]

Chapter 1 - Verse 3

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

te dhyanayoganugata apasyan devatmasaktim svagunair nigudham ।
yah karanani nikhilani tani kalatmayuktany adhitisthaty ekah ॥ 3 ॥

Practising the method of meditation, they realized that Being who is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone ; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect. [Chapter 1 – Verse 3]

Chapter 1 - Verse 4

तमेकनेमिं त्रिवृतं षोडशान्तं शतार्धारं विंशतिप्रत्यराभिः ।
अष्टकैः षड्भिर्विश्वरूपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥ ४ ॥

tam ekanemim trivrtam sodasantam satardharam vimsatipratyarabhih ।
astukaih sadbhir visvarupaikapasam trimargabhedam dvinimittaikamoham ॥ 4 ॥

We think of Him as the universe resembling a wheel which has one felly with a triple tyre, sixteen extremities, fifty spokes, twenty counter-spokes and six sets of eight ; which is driven along three different roads by means of a belt that is single yet manifold ; and which each revolution gives rise to two. [Chapter 1 – Verse 4]

Chapter 1 - Verse 5

पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्रां पञ्चप्राणोर्मिं पञ्चबुद्ध्यादिमूलाम् ।
पञ्चावर्ता पञ्चदुःखौघवेगां पञ्चाशद्भेदां पञ्चपर्वामधीमः ॥ ५ ॥

pancasroto'mbum pancayonyugravaktram pancapra normim pancabuddhyadimulam ।
panchavartam pancaduhkhaughavegam pancasadbhedam pancaparvam adhimah ॥ 5 ॥

We think of Him (in His manifestation as the universe) who is like a river that contains the waters of five streams ; that has five big turnings due to five causes ; that has the five Pranas for the waves, the mind - the basis of five-fold perception - for the source, and the five-fold misery for its rapids ; and that has five whirlpools, five branches and innumerable aspects. [Chapter 1 – Verse 5]

Chapter 1 - Verse 6

सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥६॥

sarvajive sarvasamsthe brhante tasmin hamso bhramyate brahmacakre ।
prthag atmanam preritaram ca matva justas tatas tenam rtatvam eti ॥ 6 ॥

In this infinite wheel of Brahman, in which everything lives and rests, the pilgrim soul is whirled about. Knowing the individual soul, hitherto regarded as separate, to be itself the Moving Force, and blessed by Him, it attains immortality. [Chapter 1 – Verse 6]

Chapter 1 - Verse 7

उद्गीतमेतत्परमं तु ब्रह्म तस्मिन्मयं सुप्रतिष्ठाश्रयं च ।

अत्रान्तरं ब्रह्मविदो विदित्वा लीना ब्रह्मणि तत्पराः योनिमुक्ताः ॥ ७ ॥

udgitam etat paramam tu brahma tasmims trayam svapratisthaksaram ca ।

atrantaram brahmavido viditva lina brahma ni tatpara yonimuktah ॥ 7 ॥

This is expressly declared to be the Supreme Brahman. In that is the triad. It is the firm support, and it is the imperishable, Knowing the inner essence of this, the knowers of Veda become devoted to Brahman, merge themselves in It, and are released from birth. [Chapter 1 – Verse 7]

Chapter 1 - Verse 8

संयुक्तमेतत् क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।

अनीशश्चात्मा बध्यते भोक्तृ- भावाज् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ ८ ॥

samyuktam etat ksaram aksaram ca vyaktavyaktam bharate visvam isah ।

anisas catma badhyate bhoktrbhavaj jnatva devam mucyate sarvapasaih ॥ 8 ॥

The Lord supports this universe, which consists of a combination of the perishable and the imperishable, the manifest and the unmanifest. As long as the self does not know the Lord, it gets attached to worldly pleasures, and is bound; but when it knows Him, all fetters fall away from it. [Chapter 1 – Verse 8]

Chapter 1 - Verse 9

ज्ञाज्ञौ द्वावजावीशनीशावजा ह्येका भोक्त्रभोग्यार्थयुक्ता ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥ ९ ॥

jnajnau dvav ajav isanisav aja hy eka bhoktrbhogarthayukta ।

anantas catma visvarupo hy akarta trayam yada vindate brahmam etat ॥ 9 ॥

the conscious subject and the unconscious object, the master and the dependent, are both unborn. She too, who is engaged in bringing about the relation of the enjoyer and the enjoyed (or between these two), is unborn. When all these three are realized as Brahman, the self becomes infinite, universal and free from the sense of agentship. [Chapter 1 – Verse 9]

Chapter 1 - Verse 10

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद्योजनात्तत्त्व-भावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥

ksaram pradhanam amrtaksaram harah saratmanav isate deva ekah ।

tasyabhidhyanad yojanat tattvabhavad bhuyas cante visvamayanivrtti ॥ 10 ॥

Matter is perishable, but God is imperishable and immortal. He, the only god, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end. [Chapter 1 – Verse 10]

Chapter 1 - Verse 11

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।
तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकामः ॥ ११ ॥

jnatva devam sarvapapasapahanih ksinaih klesair janmamrtyuprahanih I
tasyabhidhyanat trtiyam dehabhede visvaisvaryam kevala aptakamah II 11 II

With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second. [Chapter – Verse 11]

Chapter 1 - Verse 12

एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित् ।
भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ १२ ॥

etaj jneyam nityam evatmasamstham natah param veditavyam hi kimcit I
bhokta bhogyam preritaram ca matva sarvam proktam trividham brahmam etat II 12 II

This is to be known as eternally existing in one's own self. Indeed, there is nothing to be known beyond this. As a result of meditation, the enjoyer, the enjoyed and the power which brings about the enjoyment - all are declared to be three aspects of Brahman. [Chapter 1 – Verse 12]

Chapter 1 - Verse 13

बह्वैर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्य- स्तद्वोभयं वै प्रणवेन देहे ॥ १३ ॥

vahner yatha yonigatasya murtir na drsyate naiva ca linganasah I
sa bhuya evendhanayonigrhyas tadvobhayam vai pranavena dehe II 13 II

Fire is not perceived in its cause, the fire-stick, till it is ignited by percussion. The subtle essence of fire, nevertheless, is not absent in the stick; for fire can be obtained from the source, the fire-stick, by striking again. (The state of the Atman before and after realization) is like that of fire (before and after percussion). By meditating on the Pranava, the Atman is perceived manifestly in the body, (but it was there in a latent state even before realization).
[Chapter 1 – Verse 13]

Chapter 1 - Verse 14

स्वदेहपरणि कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासादेवं पश्येन्निगूढवत् ॥ १४ ॥

svadeham aranim krtva pranavam cottararanim I
dhyanairmathanabhyasad devam pasyen nigudhavat II 14 II

Making one's own body the lower piece of wood, and the Pranava the upper piece of wood, and practicing churning in the form of meditation, one should realize God as one would find out something hidden. [Chapter 1 – Verse 14]

Chapter 1 - Verse 15, 16

तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वर्णीषु चाम्निः ।
एवमात्माऽत्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ॥ १५ ॥
सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत् परम् ॥ १६ ॥

tilesu tailam dadhaniva sarpir apah srotahsva aranisu cagnih ।
evam atma atmani grhyate sau satyenainam tapasa yo 'nupasyati ॥ 15 ॥
sarvavyapinam atmanam ksire sarpir ivarpitam ।
atmavidyatapomulam tad brahmopanisatparam tad brahmopani satparam ॥ 16 ॥

As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self. He who, by means of truthfulness, self-control and concentration, looks again and again for this Self, which is all-pervading like butter contained in milk, and which is rooted in self-knowledge and meditation - he becomes that Supreme Brahman, the destroyer of ignorance. [Chapter 1 - Verse 15, 16]

Chapter 2 - Verse 1

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः ।
अग्नेज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥ १ ॥

yunjanah prathamam manas tatvaya savita dhiyah ।
agner jyotir nicayya prthivya adhy abharat ॥ 1 ॥

First harnessing the mind and the senses with a view to realize the Truth, and then having found out the light of the fire, the Evolving Soul brought itself out of the earth. [Chapter 2 – Verse 1]

Chapter 2 - Verse 2

युक्तेन मनसा वयं देवस्य सवितुः सवे ।
सुवर्गेयाय शक्त्या ॥ २ ॥

yuktena manasa vayam devasya savituh save ।
suvargeyaya shaktya ॥ 2 ॥

With our minds controlled so as to manifest the self-luminous Immanent Soul, we shall vigorously endeavour for the attainment of supreme bliss. [Chapter 2 – Verse 2]

Chapter 2 - Verse 3

युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥ ३ ॥

yuktvaya manasa devan suvar yato dhiya divam ।
brhaj jyotih karisyatah savita prasuvati tan ॥ 3 ॥

Controlling the heaven-aspiring senses with the help of the mind and the intellect, the Immanent Soul so regenerates them as to enable them to manifest the self-luminous Infinite Light. [Chapter 2 – Verse 3]

Chapter 2 - Verse 4

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्ठुतिः ॥ ४ ॥

yunjate mana uta yunjate dhiyo vipra viprasya brhato vipascitah ।
vi hotra dadhe vayunavid eka in mahi devasya savituh paristutih ॥ 4 ॥

Great is the glory of the Immanent Soul who is all-pervading, all-knowing, infinite and self-luminous. Only those rare few who know, undergo the necessary discipline and spiritual practices. The wise do, indeed, control the activities of the intellect, and practise meditation and concentration. [Chapter 2 – Verse 4]

Chapter 2 - Verse 5

युजे वां ब्रह्म पूर्वं नमोभिर्विश्लोक एतु पथ्येव सुरैः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ ५ ॥

yuje vam brahma purvayam namobhir vi sloka etu pathyeva sureh I
srnvani visve amrtasya putra a ye dhamani diviyani tasthuh II 5 II

Following only in the footsteps of the wise, I merge you both in the ancient Brahman by continued meditation. May the Glorious One manifest Himself! May the sons of Immortal Bliss hearken to me - even they who occupy celestial regions! [Chapter 2 - Verse 5]

Chapter 2 - Verse 6

अग्निर्यत्राभिमथ्यते वायुर्यत्राधिरुध्यते ।
सोमो यत्रातिरिच्यते तत्र सञ्जायते मनः ॥ ६ ॥

agnir yatrabhimathyate vayur yatrathirudhyate I
somo yatraticyate tatra samjayate manah II 6 II

Where fire is churned out, where air is controlled, where Soma juice overflows, there the mind attains perfection. [Chapter 2 – Verse 6]

Chapter 2 - Verse 7

सवित्रा प्रसवेन जुषेत ब्रह्म पूर्वं ।
यत्र योर्नि कृणवसे न हि ते पूर्वमक्षिपत् ॥ ७ ॥

savitra prasavena jusea brahma purvyam I
tatra yonim krnavase nahi te purtam aksipat II 7 II

Attaining whom thou destroyest the source and art no more troubled by the results of past actions - to that ancient Brahman be thou devoted through the Prime Cause, the Immanent Soul. [Chapter 2 – Verse 7]

Chapter 2 - Verse 8

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा सन्निवेश्य ।
ब्रह्मोदुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयानकानि ॥ ८ ॥

trirunnatam sthapy samam sariram hrdindriyani manasa samnivesya ।
brahmodupena pratareta vidvan srotamsi sarvani bhayavahani ॥ 8 ॥

Placing the body in a straight posture, holding the chest, throat and head erect, and drawing the senses and the mind into the heart, the knowing one should cross over all the fearful currents by means of the raft of Brahman. [Chapter 2 - Verse 8]

Chapter 2 - Verse 9

प्राणान् प्रपीडयेह संयुक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्रसीत ।
दुष्टाश्वयुक्तमिव वाहमेनं विद्वान् मनो धारयेताप्रमत्तः ॥ ९ ॥

pranan prapidyeha sa yuktacestah ksine prane nasikayocchvasita ।
dustasvayuktam iva vaham enam vidvan mano dharayetapramattah ॥ 9 ॥

Controlling the senses with an effort, and regulating the activities in the body, one should breathe out through the nostrils when the vital activities become gentle. Then the knowing one, without being in the least distracted, should keep his hold on the mind as on the reins attached to restive horses. [Chapter 2 – Verse 9]

Chapter 2 - Verse 10

समे शुचौ शर्करावह्निवालुका- विवर्जिते शब्दजलाश्रयादिभिः ।
मनोनुकूले न तु चक्षुपीडने गुहानिवाताश्रयणे प्रयोजयेत् ॥ १० ॥

same sucau sarkaravahnivaluka-vivarjite sabdajalarsayadibhih I
mano'nukule na tu caksupidane guhanivatasraya ne prayojayet II 10 II

One should perform one's exercises in concentration, resorting to caves and such other pure places helpful to its practice - places where the ground is level without pebbles, and the scenery pleasing to the eyes; where there is no wind, dust, fire, dampness and disturbing noises. [Chapter 2 – Verse 10]

Chapter 2 - Verse 11

नीहारधूमार्कानिलानलानां स्वद्योतविद्युत्स्फटिकशशीनाम् ।
एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ ११ ॥

niharadhumarkanalanilanam khadyotavidyutsphatikasasinam I
etani rupani pura hsarani brahmany abhivyaktikarani yote II 11 II

Forms that appear like snow, smoke, sun, wind, fire, fire-fly, lightning, crystal and moon, precede the manifestation of Brahman in Yoga practice. [Chapter 2 – Verse 11]

Chapter 2 - Verse 12

न तस्य रोगो न जरा न मृत्युः
प्राप्तस्य योगाग्निमयं शरीरम् ॥ १२ ॥

prthvyaptejo'nilakhe samutthite pancatmake yogagune pravrtte I
na tasya rogo na jara na mrtyuh praptasya yogagnimayam sariram II 12 II

When the fivefold perception of Yoga, arising from (concentrating the mind on) earth, water, light, air and ether, have appeared to the Yogin, then he has become possessed of a body made of the fire of Yoga, and he will not be touched by disease, old age or death. [Chapter 2 – Verse 12]

Chapter 2 - Verse 13

लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादः स्वरसौष्ठवं च ।
गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥ १३ ॥

laghutvam arogyam alolupatvam var naprasadah svarasau sthavam ca I
gandhah subho mutrapurissam alpam yogapravrttim prathamam vadanti II 13 II

It is said that the first signs of entering Yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odour and scantiness of excretions. [Chapter 2 – Verse 13]

Chapter 2 - Verse 14

यथैव बिम्बं मृदयोपलिप्तं तेजोमयं भ्राजते तत् सुधान्तम् ।
तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥ १४ ॥

yathaiva bimbam mrdayopaliptam tejomayam bhrajate tat sudhantam ।
tad vatmatattvam prasamiksyā dehi ekah krtartha bhavate vitasokah ॥ 14 ॥

Just as the same metal disc, which was stained by dust before, shines brilliantly when cleaned, so the embodied being, seeing the truth of Atman, realizes oneness, attains the goal, and becomes sorrowless. [Chapter 2 – Verse 14]

Chapter 2 - Verse 15

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपापैः ॥ १५ ॥

yad atmatattvena tu brahmatattvam dipopameneha yuktah prapasyet ।
ajam dhruvam sarvatattvair visuddham jnatva devam mucyate sarvapasaḥ ॥ 15 ॥

When the Yogin realizes the truth of Brahman, through the perception of the truth of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakṛti, he is freed from all sins. [Chapter 2 – Verse 15]

Chapter 2 - Verse 16

एषो ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः ।
स एव जातः स जनिष्यमाणः प्रत्यङ् जनास्तिष्ठति सर्वतोमुखः ॥ १६ ॥

esa ha devah pradiso nu sarvah purvo ha jatah sa u garbhe antah I
sa eva jatah sa janisyamanah pratyari janas tisthati sarvatomukhah II 16 II

This Divinity pervades all directions in their entirety. He is the first-born (Hiranyagarbha). He has entered into the womb. He alone is born, and is to be born in future. He is inside all persons as the Indwelling Self, facing all directions. [Chapter 2 – Verse 16]

Chapter 2 - Verse 17

यो देवो अग्नौ योऽप्सु यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥ १७ ॥

yo devo agnau yo apsu yo visva bhuvanam avivesa I
ya osadhisu yo vanaspatisu tasmai devaya namo namah II 17 II

Salutations to the Divinity who is in the fire, who is in the water, who is in the plants, who is in the trees, who has pervaded the whole universe. [Chapter 2 – Verse 17]

Chapter 3 - Verse 1

य एको जालवानीशत ईशनीभिः सर्वल्लोकानीशत ईशनीभिः ।
य एवैक उद्भवे सम्भवे च य एतद् विदुरमृतास्ते भवन्ति ॥ १ ॥

ya eko jalavan isata isanibhih sarvami lokan isata isanibhih I
ya evaika udbhave sambhave ca ya etad vidur amrtas te bhavanti II 1 II

It is the self-same One who exists alone at the time of creation and dissolution of the universe, that assumes manifold powers and appears as the Divine Lord by virtue of His inscrutable power of Maya. He it is that protects all the worlds and controls all the various forces working therein. Those who realize this being become immortal. [Chapter 3 – Verse 1]

Chapter 3 - Verse 2

एको हि रुद्रो न द्वितीयाय तस्थुर्य इमल्लोकानीशत ईशनीभिः ।
प्रत्यङ् जनास्तिष्ठति सञ्चुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥ २ ॥

eko hi rudro na dvittyaya tasthe ya imami lokan isata isanibhih I
pratyari janas tisthati samcukocantakale samsrjya visva bhuvanani gopah II 2 II

He who protects and controls the worlds by His own powers, He - Rudra - is indeed one only. there is no one beside Him who can make Him the second. O men, He is present inside the hearts of all beings. After projecting and maintaining all the worlds, He finally withdraws them into Himself. [Chapter 3 - Verse 2]

Chapter 3 - Verse 3

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति संपतत्रैर्द्यावाभूमी जनयन् देव एकः॥३॥

visvatascaksur uta visvatomukho visvatobahur uta visvataspat ।
sam bahubhyam dhamati sam patatir dyavabhumi janayan deva ekah ॥ 3 ॥

Though God, the creator of heaven and earth, is one only, yet He is the real owner of all the eyes, faces, hands and feet in this universe. It is He who inspires them all to do their respective duties in accordance with the knowledge, past actions and tendencies of the various beings (with whom they appear to be associated). [Chapter 3 – Verse 3]

Chapter 3 - Verse 4

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥ ४ ॥

yo devanam prabhavas codbhavas ca visvadhipo rudro maharsih ।
hiranyagarbham janayamasa purvam sa no buddhya subhaya samyunaktu ॥ 4 ॥

May He, who created the gods and supports them ; who is the origin also of the cosmic soul; who confers bliss and wisdom on the devoted, destroying their sins and sorrows, and punishing all breaches of law; may He, the great seer and the lord of all, endow us with good thoughts. [Chapter 3 – Verse 4]

Chapter 3 - Verse 5

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥ ५ ॥

ya te rudra siva tanur aghorapapakasini I
taya nas tamuva samtamaya girisantabhicakasihi II 5 II

O Lord, who blesses all creatures by revealing the Vedas, deign to make us happy by Thy calm and blissful self, which roots out terror as well as sin. [Chapter 3 – Verse 5]

Chapter 3 - Verse 6

यामिषुं गिरिशन्त हस्ते विभर्ष्यस्तवे
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ ६ ॥

yam isum girisanta haste bibharsy astave I
sivam giritra tam kuru ma himsih purusam jagat II 6 II

O revealer of the Vedic truths, deign to make propitious that arrow which Thou holdest in Thy hand for shooting at somebody. O Protector of devotees, do not destroy that being personal form of Thine which has manifested as the universe. [Chapter 3 – Verse 6]

Chapter 3 - Verse 7

ततः परं ब्रह्म परं बृहन्तं यथानिकायं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति ॥ ७ ॥

tatah param brahma param brhantam yathanikayam sarvabhutesu gudham I
visvasyaikam parive stitaram isam tam jnatvam rta bhavanti II 7 II

Higher than this personal Brahman is the infinite Supreme Brahman, who is concealed in all beings according to their bodies, and who, though remaining single, envelops the whole universe. Knowing Him to be the Lord, one becomes immortal. [Chapter 3 – Verse 7]

Chapter 3 - Verse 8

वेदाहमेतं पुरुषं महान्त- मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

vedahma etam purusam mahantam adityavarnam tamasah parastat ।
tam eva viditvati mrtyum eti nanyah pantha vidyate 'yanaya ॥ 8 ॥

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

Chapter 3 - Verse 9

यस्मात् परं नापरमस्ति किञ्चिद्- स्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येक- स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥ ९ ॥

yasmat param naparam asti kimcid yasman naniyo na jyayo 'sti kimcit ।
vrksa iva stabdho divi tisthaty ekas tenedam purnam purusena sarvam ॥ 9 ॥

There is naught higher than or different from Him ; naught greater or more minute than Him Rooted in His own glory He stands like a tree, one without a second and immovable. By that being the whole universe is filled. [Chapter 3 – Verse 9]

Chapter 3 - Verse 10

ततो यदुत्तरतरं तद्रूपमनामयम् ।
य एतद्विदुरमृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति ॥ १० ॥

tato yad uttarataram tadarupam anamayam ।
ya etad vidur amrtas te bhavanti athetare duhkham evapiyanti ॥ 10 ॥

That Being is far beyond this world, is formless and free from misery. They who know this become immortal. But all others have indeed to suffer misery alone. [Chapter 3 – Verse 10]

Chapter 3 - Verse 11

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी स भगवांस्तस्मात् सर्वगतः शिवः ॥ ११ ॥

sarvananasirogrivah sarvabhutaguhasayah I
sarvavyapi sa bhagavams tasmāt sarvagatah sivaḥ II 11 II

Therefore, that Divine Lord, being all-pervading, omnipresent and benevolent, dwells in the hearts of all beings, and makes use of all faces, heads and necks in this world. [Chapter 3 – Verse 11]

Chapter 3 - Verse 12

महान् प्रभुर्वै पुरुषः सत्त्वस्यैष प्रवर्तकः ।
सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥ १२ ॥

mahan prabhur vai purusah sattvasyaisha pravartakah I
sunirmalam imam praptim isano jyotir avyayah II 12 II

This Self is indeed the mighty Lord. He is the imperishable (internal) light that controls everything. He guides the intellect of all beings so as to enable them to gain that extremely pure state (of Mukti). [Chapter 3 – Verse 12]

Chapter 3 - Verse 13

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति ॥ १३ ॥

arigusthamatraḥ puruṣo 'ntaratma sada jananam hrdaye sannivistah I
hrda manisa manasabhiklpto ya etad vidur amrtas te bhavanti II 13 II

Assuming a form of the size of a thumb, by virtue of intellect, emotion, imagination and will, the Infinite Being dwells in the hearts of creatures as their inner self. Those who realize this become immortal. [Chapter 3 – Verse 13]

Chapter 3 - Verse 14

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा अत्यतिष्ठदङ्गुलम् ॥ १४ ॥

sahasrasirasa purusah sahasraksah sahasrapat I
sa bhumim visvato vrtva atyatisthad dasangulam II 14 II

That Infinite Being has a thousand heads, a thousand eyes and a thousand feet enveloping the whole universe on all sides. He exists beyond ten fingers. [Chapter 3 – Verse 14]

Chapter 3 - Verse 15

पुरुष एवेदं सर्वं यद् भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ १५ ॥

purusa evedam sarvam yad bhutam yac ca bhavyam I
utamrtatvasyesano yad annenatirohati II 15 II

That which is, that which was, and that which is yet to be - all this is nothing but this Infinite Being. Though He grows beyond His own nature into the form of the objective universe, He still remains the lord of immortality. [Chapter 3 – Verse 15]

Chapter 3 - Verse 16

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १६ ॥

sarvatahpanipadam tat sarvato'ksisiromukham I
sarvatahsrutimal loka sarvam avrtya tisthati II 16 II

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, That exists, pervading everything in the universe. [Chapter 3 – Verse 16]

Chapter 3 - Verse 17

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् ॥ १७ ॥

sarvendriyagu nabhasam sarvendriyavivarjitam ।
sarvasya prabhum isanam sarvasya saranam suhrt ॥ 17 ॥

They realize Him as shining by the functions of all the senses yet without the senses, as the lord of all, the ruler of all, the refuge of all and the friend of all. [Chapter 3 – Verse 17]

Chapter 3 - Verse 18

नवद्वारे पुरे देही हंसो लेलायते बहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ १८ ॥

navadvare pure dehi hamso lelayate bahih ।
vasi sarvasya lokasya sthavarasya carasya ca ॥ 18 ॥

It is He who resides in the body, the city of nine gates. He is the soul that sports in the outside world. He is the master of the whole world, animate and inanimate. [Chapter 3 – Verse 18]

Chapter 3 - Verse 19

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah ।
sa vetti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam ॥ 19 ॥

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

Chapter 3 - Verse 20

अणोरणीयान् महतो महीया- नात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥ २० ॥

anor anityan mahato mahiyan atma guhayam nihito 'sya jantoh I
tam akratum pasyati vitasoko dhatuprasadan mahimanam isam II 20 II

Subtler than even the subtlest and greater than the greatest, the Atman is concealed in the heart of the creature. By the grace of the Creator, one becomes free from sorrows and desires, and then realizes Him as the great Lord. [Chapter 3 – Verse 20]

Chapter 3 - Verse 21

वेदाहमेतमजरं पुराणं सर्वा- त्मानं सर्वगतं विभुत्वात् ।
जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यत् ॥ २१ ॥

vedaham etam ajaram puranam sarvatmanam sarvagatam vibhutvat I
janmanirodham pravadanti yasya brahmavadino hi pravadanti nityam II 21 II

I know this undecaying primeval Immanent Self of all, who is omnipresent because of His all-pervasiveness, and whom the expounders of Brahman declare to be eternally free from birth. [Chapter 3 – Verse 21]

Chapter 4 - Verse 1

य एकोऽवर्णो बहुधा शक्तियोगाद् वर्णाननेकान् निहितार्थो दधाति ।
विचैति चान्ते विश्वमादौ च देवः स नो बुद्ध्या शुभया संयुनक्तु ॥ १ ॥

ya eko 'varno bahudha saktiyogad varnam anekan nihithartho dadhati I
vi caiti cante visvam adau sa devah sa no buddhya subhaya samyunaktu II 1 II

May that Divine Being, who, though Himself colourless, gives rise to various colours in different ways with the help of His own power, for His own inscrutable purpose, and who dissolves the whole world in Himself in the end, - may He endow us with good thoughts! [Chapter 4 – Verse 1]

Chapter 4 - Verse 2

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म तदापस्तत् प्रजापतिः ॥ २ ॥

tad evagnis tad adityas tad vayus tad u candramah I
tad eva sukram tad brahma tad apas tat prajapatih II 2 II

That Itself is the fire, That is the sun, that is the air, that is the moon, that is also the starry firmament, that is the Brahman, That is the waters, that is Prajapati. [Chapter 4 – Verse 2]

Chapter 4 - Verse 3

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥ ३ ॥

tvam stri tvam puman asi tvam kumara uta va kumari I
tvam jirno dandena vancasi tvam jato bhavasi visvatomukhah II 3 II

Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions. [Chapter 4 – Verse 3]

Chapter 4 - Verse 4

नीलः पतङ्गो हरितो लोहिताक्ष- स्तडिर्धर्भ ऋतवः समुद्राः ।
अनादिमत् त्वं विशुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥ ४ ॥

nilah patango harito lohitaksas tadidgarbha rtavah samudrah I
anadimams tvam vibhutvena vartase yato jatani bhuvanani visva II 4 II

Thou art the dark blue butterfly, and the green parrot with red eyes. Thou art the thunder-cloud, the seasons and the oceans. Thou art without beginning, and beyond all time and space. Thou art He from whom all the worlds are born. [Chapter 4 – Verse 4]

Chapter 4 - Verse 5

अजामेकां लोहितशुककृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

ajam ekam lohitasuklakrsnam bahvih prajah srjamanam sarupah ।
ajo hy eko jusamano 'nusete jahaty enam bhuktabhogam ajo 'nyah ॥ 5 ॥

There is a single Female of red, white and black colours, who is unoriginated, and who produces numerous offsprings resembling herself. By her side lies on unborn Male out of attachment for her, while another Male, also unoriginated, forsakes her after having enjoyed her. [Chapter 4 – Verse 5]

Chapter 4 - Verse 6

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ ६ ॥

dva suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv atty anasnam anyo abhicakasiti ॥ 6 ॥

Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish while the other looks on without eating. [Chapter 4 – Verse 6]

Chapter 4 - Verse 7

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥७॥

samane vrkse puruso nimagno anisaya socati muhyamanah ।
justam yada pasyaty anyam isam asya mahimanam iti vitasokah ॥ 7 ॥

Sitting on the same tree the individual soul gets entangled and feels miserable, being deluded on account of his forgetting his divine nature. When he sees the other, the Lord of all, whom all devotees worship, and realizes that all greatness is His, then he is relieved of his misery. [Chapter 4 – Verse 7]

Chapter 4 - Verse 8

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तं न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥८॥

rco aksare parame vyoman yasmin deva adhi visve nisedhuh ।
yas tan na veda kim rca karisyati ya it tad vidus ta ime samasate ॥ 8 ॥

Of what avail are the Vedas to him who does not know that indestructible, highest Ethereal Being, in whom the gods and the Vedas reside? Only those who know That are satisfied. [Chapter 4 – Verse 8]

Chapter 4 - Verse 9

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्चवेदा वदन्ति ।
अस्मान् मायी सृजते विश्वमेत- तस्मिश्चान्यो मायया सन्निरुद्धः ॥ ९ ॥

chandamsi yajnah kratavo vratani bhutam bhavyam yac ca veda vadanti ।
asman mayi srjate visvam etat tasmims canyo mayaya samniruddhah ॥ 9 ॥

The Lord of Maya projects the Vedas, sacrifices, spiritual practices, past and future, religious observances, all that the Vedas declare, and the whole world including ourselves. The other, again, is bound by Maya in this. [Chapter 4 – Verse 9]

Chapter 4 - Verse 10

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

Chapter 4 - Verse 11

यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं सं च वि चैति सर्वम् ।
तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति ॥ ११ ॥

yo yonim-yonim adhitisthaty eko yasminn idam sam ca vi caiti sarvam ।
tam isanam varadam devam idyam nicayyemam santim atyantam eti ॥ 11 ॥

One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of blessings, who, though one, presides over all the various aspects of Prakrti, and in whom this universe dissolves, and in whom it appears in manifold forms. [Chapter 4 – Verse 11]

Chapter 4 - Verse 12

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।

हिरण्यगर्भं पश्यत जायमानं स नो बुद्ध्या शुभया संयुनक्तु ॥ १२ ॥

yo devanam prabhavas codbhavas ca visvadhiko rudro maharsih I

hiranyagarbham pasyata jayamanam sa no buddhya subhaya samyunaktu II 12 II

May He, who created the gods and supports them ; who witnessed the birth of the cosmic soul ; who confers bliss and wisdom on the devoted, destroying their sins and sorrows, and punishing all breaches of law ; may He, the great seer and the lord of all, endow us with good thoughts! [Chapter 4 – Verse 12]

Chapter 4 - Verse 13

यो देवानामधिपो यस्मिन्लोका अधिश्रिताः ।

य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ १३ ॥

yo devanam adhipo yasmiml loka adhisritah I

ya ise asya dvipadas catuspadah kasmai devaya havisa vidhema II 13 II

Let us offer our worship with oblations to that blissful Divine Being who is the lord of the Devas, who governs the bipeds and the quadrupeds and in whom the worlds rest. [Chapter 4 – Verse 13]

Chapter 4 - Verse 14

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।

विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ १४ ॥

suksmatisuksamam kalilasya madhye visvasya srastaram anekarupam ।

visvasyaikam parive stitaram jnatva sivam santim atyantam eti ॥ 14 ॥

One attains infinite peace when one realizes that Blissful One who is subtler than the subtlest, who creates the world in the midst of chaos, who assumes various forms, and who is the only one that encompasses the universe. [Chapter 4 – Verse 14]

Chapter 4 - Verse 15

स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः ।

यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति ॥ १५ ॥

sa eva kale bhuvanasya gopta visvadhipah sarvabhutesu gudhah ।

yasmin yukta brahmarsayo devatas ca tam evam jnatva mrtyupasams chinatti ॥ 15 ॥

He alone is the protector of the world at the proper time. He is the lord of the universe hidden in all creatures. In Him the divine sages and the gods merge themselves. Realizing Him thus, one cuts asunder the fetters of death. [Chapter 4 – Verse 15]

Chapter 4 - Verse 16

घृतात् परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १६ ॥

ghrtat param mandam tvatisuksamam jnatva sivam sarvabhutesu gudham ।
visvasyaikam parive stitaram jnatva devam mucyate sarvapasaih ॥ 16 ॥

One is released from all fetters on realizing the Blissful One who encompasses the world, and who hides Himself in all beings in an extremely subtle form as the essence finer than ghee. [Chapter 4 – Verse 16]

Chapter 4 - Verse 17

एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाऽभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति ॥ १७ ॥

esa devo visvakarma mahatma sada jananam hrdaye sannivistah ।
hrda manisa manasabhiklpto ya etad vidur amrtas te bhavanti ॥ 17 ॥

This Divinity, who created the universe and who pervades everything, always dwells in the hearts of creatures, being finitized by emotions, intellect, will and imagination. Those who realize this become immortal. [Chapter 4 – Verse 17]

Chapter 4 - Verse 18

यदास्तमस्तन्न दिवा न रात्रिः न सन्नचासच्छिव एव केवलः ।
तदक्षरं तत् सवितुर्वरेण्यं प्रज्ञा च तस्मात् प्रसृता पुराणी ॥ १८ ॥

yadatamas tan na diva na ratrir na san na casac chiva eva kevalah ।
tad aksaram tat savitur varenyam prajna ca tasmata prasrta purani ॥ 18 ॥

When ignorance is dispelled, there is neither day nor night, neither being nor non-being. There is only that Auspicious One who is imperishable, and who is worthy of being adored by the creator. From Him has proceeded the ancient wisdom. [Chapter 4 – Verse 18]

Chapter 4 - Verse 19

नैनमूर्ध्वं न तिर्यश्चं न मध्ये परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः ॥ १९ ॥

nainam urdhavam na tiryancam na madhye parijagrabhat ।
na tasya pratima asti yasya nama mahad yashah ॥ 19 ॥

No one can grasp Him above, or across, or in the middle. There is none equal to Him whose name is great glory. [Chapter 4 – Verse 19]

Chapter 4 - Verse 20

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति ॥२०॥

na sandise tisthati rupam asya na caksusa pasyati kascanainam ।
hrda hrdistham manasa ya enam evam vidur amrtas te bhavanti ॥ 20 ॥

His form does not stand within the range of the senses. No one perceives Him with the eye. Those who know Him through the faculty of intuition as thus seated in their heart, become immortal. [Chapter 4 – Verse 20]

Chapter 4 - Verse 21

अजात इत्येवं कश्चिद्भीरुः प्रपद्यते ।
रुद्र यत् ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥ २१ ॥

ajata ity evam kascid bhiruh prapadyate ।
rudra yat daksinam mukham tena mam pahi nityam ॥ 21 ॥

Some, being afraid, approach Thee, thinking that Thou art the unborn. O Rudra, deign to protect me with that benevolent face of Thine. [Chapter 4 – Verse 21]

Chapter 4 - Verse 22

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा न अश्वेषु रीरिषः ।

वीरान् मा नो रुद्र भामितो- वधीर्हविष्मन्तः सदमित् त्वा हवामहे ॥ २२ ॥

ma nas toke tanaye ma na ayusi ma no gosu ma no asvesu ririsah ।

viran ma no rudra bhamito vadhira havismantah sadam it tva havamahe ॥ 22 ॥

Injure us not in respect of children, grand-children and life, nor in respect of cows and horses. Do not destroy our heroes in Thy anger, O Rudra. We invoke Thee always with offerings. [Chapter 4 – Verse 22]

Chapter 5 - Verse 1

द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे ।

क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः ॥ १ ॥

dve aksare brahmapare tv anante vidyavidye nihite yatra gudhe ।

ksaram tv avidya hy amrtam tu vidya vidyavidye isate yas tu so 'nyah ॥ 1 ॥

Ignorance leads to the perishable. Wisdom leads to immortality. Entirely different from these is he, the imperishable, infinite, secret, Supreme Brahman in whom exists wisdom as well as ignorance, and who governs them both. [Chapter 5 – Verse 1]

Chapter 5 - Verse 2

यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः ।
ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

yo yonim yonim adhitisthaty eko visvani rupani yonis ca sarvah I

rsim prasutam kapilam yas tam agre jnanair bibharti jayamanam ca pasyet II 2 II

He alone presides over Nature in all aspects, and controls every form and every cause of production. He witnesses the birth of the first born seer of golden colour and nourishes him with wisdom. [Chapter 5 – Verse 2]

Chapter 5 - Verse 3

एकैकं जालं बहुधा विकुर्वन्नस्मिन् क्षेत्रे संहरत्येष देवः ।
भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥ ३ ॥

ekaikam jalam bahudha vikurvann asmin ksetre samharaty esa devah I

bhuyah srstva patayas tathesah sarvadhityam kurute mahatma II 3 II

Differentiating each genus into its species, and each species into its members, the Supreme Being withdraws them once more into their own ground. Again, bringing forth the agents of creation, the Great Self holds sway over them all. [Chapter 5 – Verse 3]

Chapter 5 - Verse 4

सर्वा दिशः ऊर्ध्वमधश्च तिर्यक् प्रकाशयन् भ्राजते यद्वनद्वान् ।
एवं स देवो भगवान् वरेण्यो योनिस्वभावानधितिष्ठत्येकः ॥ ४ ॥

sarva disa urdhvam adhas ca tiryak prakasayan bhrajate yad vanadvan I
evam sa devo bhagavan varenyo yonisvabhavan adhitisthaty ekah II 4 II

Just as the sun shines lighting up all space above, below and across, even so does that one adorable God, the repository of all goodness and greatness, preside over everything that has the nature of a cause. [Chapter 5 – Verse 4]

Chapter 5 - Verse 5

यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान् परिणामयेद् यः ।
सर्वमेतद् विश्वमधितिष्ठत्येको गुणांश्च सर्वान् विनियोजयेद् यः ॥ ५ ॥

yac ca svabhavam pacati visvayonih pacyams ca sarvan parinamayeh yah I
sarvam etad visvam adhitisthaty eko gunams ca sarvan viniyojayeh yah II 5 II

He who is the one source of the world brings out everything out of His own Nature, and leads creatures to perfection according to their deserts, and endows each being with its distinguishing characteristic. Thus he presides over the whole universe. [Chapter 5 – Verse 5]

Chapter 5 - Verse 6

तद् वेदगुह्योपनिषत्सु गूढं तद् ब्रह्मा वेदते ब्रह्मयोनिम् ।

ये पूर्वं देवा ऋषयश्च तद् विदुः स्ते तन्मया अमृता वै बभूवुः ॥ ६ ॥

tad vedaguhyopanisatsu gudham tad brahma vedate brahmayonim ।

ye purvam deva rsayas ca tad vidus te tanmaya amrta vai babhuvuh ॥ 6 ॥

He lies hidden in the Upanisads, which form the essence of the Vedas. Him the Hiranyagarbha knows as the source of himself and the Vedas. Those gods and seers who realized Him in former days became identified with Him, and verily became immortal. [Chapter 5 – Verse 6]

Chapter 5 - Verse 7

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता ।

स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः सञ्चरति स्वकर्मभिः ॥ ७ ॥

gunanvayo yah phalakarmakarta krtasya tasyaiva sa copabhokta ।

sa visvarupas trigunas trivartma pranadhipah samcarati svakarmabhih ॥ 7 ॥

Only he who gets attached to the pleasurable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Gunas, and assuming various forms, wanders about through the three paths as a result of his own deeds. [Chapter 5 – Verse 7]

Chapter 5 - Verse 8

अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः ।
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥८॥

arigusthamatro ravitulyarupah samkalpahamkarasamanvito yah ।
buddher gunenatmagunena caiva aragramatro hy avaro 'pi drstah ॥ 8 ॥

Subtle as the point of a goad, and pure, effulgent and infinite like the sun, He alone is seen assuming as another the size of a thumb on account of the finiteness of the heart (in which He appears), and associating Himself with egoism and Sankalpa on account of the limitations of the intellect. [Chapter 5 - Verse 8]

Chapter 5 - Verse 9

बालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्यायकल्पते ॥ ९ ॥

valagrasatabhagasya satadha kalpitasya ca ।
bhago jivah sa vijneyah sa canantyaya kalpate ॥ 9 ॥

That individual soul is as subtle as a hair-point divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known. [Chapter 5 – Verse 9]

Chapter 5 - Verse 10

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥ १० ॥

naiva stri na puman esa na caivayam napumsakah I
yad yac chariram adatte tena tena sa yujyate II 10 II

He is neither female, nor male, nor neuter. Whatever body he assumes, he becomes identified with that. [Chapter 5 – Verse 10]

Chapter 5 - Verse 11

सङ्कल्पनस्पर्शनदृष्टिमोहैर्ग्रासाम्बुवृष्ट्यात्मविवृद्धिजन्म ।
कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसम्प्रपद्यते ॥ ११ ॥

samkalpanasparsanadrstimohair grasambuvrstya catmavivrdhijanma I
karmanugany anukramena dehi sthanesu rupany abhisamprapadyate II 11 II

By desire, contact, sight and delusion, the embodied soul assumes successively various forms in various places according to his deeds, just as the body grows nourished by showers of food and drink. [Chapter 5 – Verse 11]

Chapter 5 - Verse 12

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥ १२ ॥

sthulani suksmani bahuni caiva rupani dehi svagunair vrnoti ।
kriyagunair atmagunais ca tesam samyogahetur aparo 'pi drstah ॥ 12 ॥

The embodied self chooses many forms, gross and subtle, based on the qualities belonging to himself, to the actions, and to the mind. The cause of their combination is found to be still another. [Chapter 5 – Verse 12]

Chapter 5 - Verse 13

अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

anadyanantam kalilasya madhye visvasya srastaram anekarupam ।
visvasyaikam parivestitaram jnatva devam mucyate sarvapasaaih ॥ 13 ॥

Realizing Him who is without beginning or end, who creates the cosmos in the midst of chaos, who assumes many forms, and who alone envelopes everything, one becomes free from all fetters. [Chapter 5 – Verse 13]

Chapter 5 - Verse 14

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥ १४ ॥

bhavagrahyam anidakhyam bhavabhavakaram sivam ।
kalasargakaram devam ye vidus te jahus tanum ॥ 14 ॥

That Supreme Divinity who created both Life and Matter, who is the source of all arts and sciences, who can be intuited by a pure and devoted mind - realizing Him, the blissful, the incorporeal and the nameless, one is freed from further embodiment. [Chapter 5 – Verse 14]

Chapter 6 - Verse 1

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥ १ ॥

svabhavam eke kavayo vadanti kalam tathanye parimuhyamanah ।
devasyaisa mahima tu loke yenedam bhramyate brahmacakram ॥ 1 ॥

Some deluded thinkers speak of Nature, and others of time, as the force that revolves this wheel of Brahman. But really all this is only the glory of God manifested in the world. [Chapter 6 – Verse 1]

Chapter 6 - Verse 2

येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकारो गुणी सर्वविद् यः ।
तेनेशितं कर्म विवर्ततेह पृथिव्यप्तेजोनिलखानि चिन्त्यम् ॥२॥

yenavrtam nityam idam hi sarvam jnah kalakalo guni sarvavidyah ।
tenesitam karma vivartate ha prthivyaptejo'nilakhani cintyam ॥ 2 ॥

It should be known that energy assumes various forms such as earth, water, light, air and ether at the command of Him who is the master of Gunas and the maker of times, who is omniscient, who is Pure Consciousness itself, and by whom all this is ever enveloped. [Chapter 6 – Verse 2]

Chapter 6 - Verse 3

तत्कर्म कृत्वा विनिवर्त्य भूय-स्तत्त्वस्य तत्त्वेन समेत्य योगम् ।
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥ ३ ॥

tat karma krtva vinivartya bhuyas tattvasya tattvena sametya yogam ।
ekena dvabhyam tribhir astabhir va kalena caivatmagunais ca suksmaih । 3 ॥

After setting the creation in motion and withdrawing Himself from it, He unites the principle of Spirit with the principle of Matter - with one, with two, with three and with eight - through the mere instrumentality of time and their own inherent properties. [Chapter 6 – Verse 3]

Chapter 6 - Verse 4

आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान् विनियोजयेद् यः ।
तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः ॥ ४ ॥

arabhya karmani gunanvitani bhavams ca sarvan viniyojayed yah I
tesam abhave krtakarmanasah karmaksaye yati sa tattvato 'nyah II 4 II

He gives the start to the creation associated with the three Gunas of Nature, and orders all things. Again, in the absence of the Gunas, He destroys all created objects, and after destruction, remains aloof in His essence. [Chapter 6 – Verse 4]

Chapter 6 - Verse 5

आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः ।
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥ ५ ॥

adih sa samyoganimittahetuh paras trikalad akalo 'pi drastah I
tam visvarupam bhavabhutam idyam devam svacittastham upasya purvam II 5 II

By previously meditating as seated in one's own heart, on that Adorable Being who appears as the universe, and who is the true source of all creatures, He can be perceived even though He is the primeval cause of the union (of Spirit with Matter), as well as the partless entity transcending the three divisions of time. [Chapter 6 – Verse 5]

Chapter 6 - Verse 6

स वृक्षकालाकृतिभिः परोऽन्यो यस्मात् प्रपञ्चः परिवर्ततेऽयम् ।
धर्मावहं पापनुदं भगेशं ज्ञात्वाऽत्मस्थममृतं विश्वधाम ॥ ६ ॥

sa vrksakalakrtibhih paro 'nyo yasmat prapancah parivartate 'yam ।
dharmavaham papanudam bhagesam jnatvatmasthanam amrtam visvadhama ॥ 6 ॥

Knowing Him who is the origin and dissolution of the universe - the source of all virtue, the destroyer of all sins, the master of all good qualities, the immortal, and the abode of the universe - as seated in one's own self, He is perceived as different from, and transcending, the tree of Samsara as well as time and form. [Chapter 6 – Verse 6]

Chapter 6 - Verse 7

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्ताद् - विदाम देवं भुवनेशमीड्यम् ॥ ७ ॥

tam isvaranam paramam mahesvaram tam devatanam paramam ca daivatam ।
patim patinam paramam parastad vidama devam bhuvanesam idyam ॥ 7 ॥

May we realize Him - the transcendent and adorable master of the universe - who is the supreme lord over all the lords, the supreme God above all the gods, and the supreme ruler over all the rulers. [Chapter 6 – Verse 7]

Chapter 6 - Verse 8

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

na tasya karyam karanam ca vidyate na tatsamas cabhyadhikas ca drsyate ।
parasya saktir vividhaiva srutyate svabhaviki jnanabalakriya ca ॥ 8 ॥

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

Chapter 6 - Verse 9

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

na tasya kascit patir asti loke na cesita naiva ca tasya lingam ।
sa karanam karanadhipadhipo na casya kascij janita na cadhipah ॥ 9 ॥

No one in the world is His master, no has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord. [Chapter 6 – Verse 9]

Chapter 6 - Verse 10

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतः ।
देव एकः स्वमावृणोति स नो दधातु ब्रह्माप्ययम् ॥ १० ॥

yas tantunabha iva tantubhih pradhanajaih svabhavatah I
deva ekah svam avrnoti sa no dadhad brahmapyayam II 10 II

May the Supreme Being, who spontaneously covers Himself with the products of Nature, just as a spider does with the threads drawn from its own navel, grant us absorption in Brahman!
[Chapter 6 – Verse 10]

Chapter 6 - Verse 11

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma I
karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca II 11 II

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

Chapter 6 - Verse 12

एको वशी निष्क्रियाणां बहूना- मेकं बीजं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीरा- स्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

eko vasi niskriyanam bahunam ekam bijam bahudha yah karoti ।

tam atmasthamye 'nupasyanti dhiras tesam sukham sasvatam netaresam ॥ 12 ॥

Those wise men, who ever feel in their own hearts the presence of Him who is the one ruler of the inactive many, and who makes the one seed manifold - to them belongs eternal happiness, and to none else. [Chapter 6 – Verse 12]

Chapter 6 - Verse 13

नित्यो नित्यानां चेतनश्चेतनाना- मेको बहूनां यो विदधाति कामान् ।

तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

nityo nityanam cetanas cetananam eko bahunam yo vidadhati kaman ।

tat karanam samkhyayogadhigamyam jnatva devam mucyate sarvapasaaih ॥ 13 ॥

He is the eternal among the eternal, and the intelligent among all that are intelligent. Though one, He grants the desires of the many. One is released from all fetters on realizing Him, the cause of all, who is comprehensible through philosophy and religious discipline. [Chapter 6 – Verse 13]

Chapter 6 - Verse 14

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

na tatra suryo bhati na candratarakam nema vidyuto bhanti kuto 'yam agnih ।
tam eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 14 ॥

The sun does not shine there ; neither the moon, nor the stars. There these lightnings shine not, how then this fire? Because He shines, everything shines after Him. By His light all this shines. [Chapter 6 – Verse 14]

Chapter 6 - Verse 15

एको हंसः भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः ।
तमेव विदित्वा अतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ १५ ॥

eko hamso bhuvanasasya madhye sa evagnih salile samnivistah ।
tam eva viditvati mrtyum eti nanyah pantha vidyate yanaya ॥ 15 ॥

The one destroyer of ignorance in the midst of this universe, He alone is the fire which is stationed in water. Realizing Him alone one overcomes death. There is no other path for emancipation. [Chapter 6 – Verse 15]

Chapter 6 - Verse 16

स विश्वकृद् विश्वविदात्मयोनि-ज्ञः कालकालो गुणी सर्वविद्यः ।
प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥ १६ ॥

sa visvakrd visvavid atmayonir jnah kalakalo guni sarvavidyah ।
pradhanaksetrajnapatir gunesah samsaramoksasthitibandhahetuh ॥ 16 ॥

He is the creator of everything as well as the knower of everything. He is His own source, He is all-knowing, and he is the destroyer of time. He is the repository of all good qualities, and the master of all sciences. He is the controller of Matter and Spirit, and the lord of the Gunas. He is the cause of liberation from the cycle of birth and death, and of bondage which results in its continuance. [Chapter 6 – Verse 16]

Chapter 6 - Verse 17

स तन्मयो ह्यमृत ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।
य ईशेऽस्य जगतो नित्यमेव नान्यो हेतुर्विद्यत ईशनाय ॥ १७ ॥

sa tanmayo hy amrta isasamstho jnah sarvago bhuvanasyasya gopta ।
sa ise asya jagato nityam eva nanyo hetur vidyata isanaya ॥ 17 ॥

He is the soul of the universe, He is immortal, and His is the rulership. He is the all-knowing, the all-pervading, the protector of the universe, the eternal ruler. None else is there efficient to govern the world eternally. [Chapter 6 – Verse 17]

Chapter 6 - Verse 18, 19

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।
tam ha devam atmabuddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

niskalam niskriyam santam niravadyam niranjanam ।
amrtasya param setum dagdhendhanam ivanalam ॥ 19 ॥

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 - Verse 18, 19]

Chapter 6 - Verse 20

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

yada carmavad akasam vestayisyanti manavah ।
tada devam avijnaya dukkhasyanto bhavisyati ॥ 20 ॥

Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God. [Chapter 6 – Verse 20]

Chapter 6 - Verse 21

तपःप्रभावाद् देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽयं विद्वान् ।
अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ्घजुष्टम् ॥ २१ ॥

tapahprabhavad devaprasadat brahma ha svetasvatara 'tha vidvan I
atyasramibhyah paramam pavitram provaca samyag rsisanghajustam II 21 II

Himself realizing Brahman by the power of self-control and concentration of mind, as well as by the grace of God, the sage Svetasvatara expounded well to the highest order of Sannyasins, the truth of that supremely holy Brahman resorted to by all the seers. [Chapter 6 – Verse 21]

Chapter 6 - Verse 22

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् ।
नाऽप्रशान्ताय दातव्यं नाऽपुत्रायाशिष्याय वा पुनः ॥२२॥

vedante paramam guhyam purakalpe pracoditam I
naprasantaya datavyam naputrayasi syaya va punah II 22 II

this highest mysticism, expounded in the Vedanta in a former age, should not be taught to one whose passions have not been subdued, nor to one who is not a worthy son, nor to an unworthy disciple. [Chapter 6 – Verse 22]

Chapter 6 - Verse 23

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥

yasya deve para bhaktir yatha deve tatha gurau ।

tasyaite kathita hy arthah prakasante mahatmanah prakasante mahatmanah ॥ 23 ॥

These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only. [Chapter 6 – Verse 23]